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DEATH  
WHAT?**  
THIS  
PAPER  
TELLS  
YOU

SPIRITUALISM'S PICTORIAL JOURNAL

# TRUTH The PSYCHIC OBSERVER

**TRUTH  
FOR  
AUTHORITY  
NOT  
AUTHORITY  
FOR  
TRUTH**

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## The Moses of Spiritualism

HOW "SPIRIT TEACHINGS" WERE RECEIVED  
SENSITIVE TESTS OWN MEDIUMSHIP

Stainton Moses was the center of a great effort to bring the real essence of spirit teaching again to the world in a simple form.

*The unique technique of  
IMPERATOR, noted  
spirit collaborator.*

By PAUL MILLER

An Anglican clergyman, William Stainton Moses, was one of Spiritualism's greatest mediums. His principal work, "Spirit Teachings," is regarded by many as their "bible," and it certainly has more claims to authenticity than that older and State-authorized work which few understand.

Stainton Moses began with an objection to Spiritualism, for he was trained in the Church, studied at Oxford (whence he took the pen-name of "M.A.Oxon"), and was a curate in two or three places before he gave it up.

He was born at Donnington, Lincolnshire, in 1839. His father was headmaster of Donnington Grammar School, and Moses went to Bedford Grammar School, and then on to Oxford where he had a brilliant career until his health broke down. Then he returned to take his degree, was ordained by Bishop Wilberforce, and his first curacy was at Maughold, in the Isle of Man, where he earned the affection of the parishioners during an epidemic in which he did great work.

"Debatable Land"

In the Isle of Man he met Dr. and Mrs. Speer, and was tutor to their son after giving up his curacy. Then he was for 18 years a master at University College School, London. He had written a good deal in his leisure moments, but he came to Spiritualism with a mind prejudiced against it. He thought all the phenomena were fraudulently produced, therefore it was surprising that he accepted Mrs. Speer's invitation to read Robert Dale Owen's "Debatable Land."

Then he began to think seriously of Spiritualism, and went to seances where it was quickly demonstrated by what took place that he had natural powers of mediumship. So, he and Dr. and Mrs. Speer sat in their own home circle. Soon Stainton Moses was proving to his friends what he had formerly disbelieved. He became a trance medium and physical phenomena occurred.

Disbelief and Skepticism

Almost without effort his automatic writing began while he was in the waking state. It was not gradual but seemed to be the achievement of a work long prepared. There followed the long process of educating one man, a medium who, by habit and training, was antipathetic to spirit teaching, though it was later

One of Spiritualism's  
Greatest Mediums



Rev. W. Stainton Moses

From a portrait in possession of the  
London Spiritualist Alliance.

proved to him that he was no stranger to spirit influence, albeit he had seldom been conscious of it.

This medium's life alone, studied in detail by the seeker after truth, will repay richly all the labor expended. He began with disbelief, with active skepticism, with doubt, and not a little contempt, and by degree his spirit guides and friends broke down his religious prejudices, and in their place instilled the simple spirit teachings which came to the world through his hand.

Stainton Moses could not have seen in his lifetime that he was the vehicle for the sending to earth of a body of teaching that would stand as a light to many generations, and that it would be a guide for many who were lost in the darkness caused by the horrible theologies of his own and later days.

Tests Own Mediumship

It was in the nature of a wonder in itself that in a time of deepest materialism the spirit guides could take a man from inside the fortress of Orthodoxy itself, a priest of all that opposed Spiritualism, and from him fashion a messenger who would help to destroy the orthodoxies he was trained to propagate.

Stainton Moses did not yield his prejudices easily. Little by little he had to be reasoned with and shown, point by point, that there were entities external to himself who had the power of writing through his hand when he was engaged on other work, sometimes of an exacting nature, like mathematical problems. He could not influence the writing as it was being done. His hand was covered, so that he could not tell what was being written until it was finished.

A Medium's Limitations

The handwriting of his guides differed much, one from the other. One would write in beautifully formed characters so small that they could be read only through a magnifying glass; others wrote in

## WHAT Spiritualism DOES

Spiritualism may be likened to some magnificent temple, wherein are enshrined those immortal truths, whose substance is the same yesterday, today and forever.

If these truths were secrets, they would never have been found out. If they were mysteries they would have been facts or phenomena of which the meaning, explanation or cause is not known, for mysteries and secrets are hidden, unrevealed, hidden and concealed.

When a person becomes a Spiritualist he makes an investment in a large life. His thinking is stimulated to complete the mysteries of life and death, and his relation of his fellow man.

To every type of mind Spiritualism brings an individual message, disclosing the existence of latent powers, and enabling the individual to increase his efficiency by putting into practice the inherent potentialities of his own nature.

large sprawling letters; still others had archaic phrasing, and one or two wrote in a way that was very hard to read. But they all taught to the limit of the medium's receptivity what they had known on earth as famous philosophers, as teachers, or as mystics.

Imperator Proves

It was an exalted band that was led by the chief, Imperator, who after long pressure gave his identity on earth, as did several of the others. As far as could be, these facts were checked by books of reference, but it was always possible that the medium had, as a well-educated man and one well-versed in these matters, read some of the facts. But it was the tone of the communications, the further knowledge they imported, and the allegiance they gave to the common plan behind the band that impresses.

It is clear from all the quantities of notes of automatic writing left behind by Stainton Moses, only a portion of which has been published, that he was the center of a great effort to bring spirit teaching again to the world in a simple form.

A Democratic Mission

Imperator was insistent, from the beginning, that whatever faculties were developed in the medium they were subsidiary to the main and all-important purpose of spreading the truth of Survival and its implications.

Imperator never varied his standard of conduct, never for a moment dropped from the task he had set himself, in consultation with his brothers, of maintaining a lofty teaching, yet one that could be understood by the simplest people.

Imperator stressed always that

theirs was a democratic mission, that he was engaged on a work that was for all men, that only by the growth of the democratic spirit everywhere could his mission succeed. He was the enemy of all orthodoxy. He was the friend of all men who sought the truth of Survival.

Forty-eight Collaborators

Imperator said clearly that he tolerated physical phenomena only because they helped those who were learning the first letters of the spiritual alphabet, but that to dwell in that phase after its lessons had been learned was to invite the trouble that always follows refusal to progress when the time is ripe.

Imperator and the other 48 spirits associated with him were clear in their work, and they maintained always the dignified attitude of teachers who knew well the lessons the pupil had to learn, no matter how obtuse he was in finding the point. Often the guides explained that they desired the medium to grow in the direction of the development of his own spiritual powers, which was part of the reward of his work in acting as the instrument for the teaching of thousands who have read his books and been enlightened.

Identities Concealed

Of Stainton Moses it can be said, as it is of many others, that they labor in their own lives for an object which they do not always see clearly, and that long after they are gone into the world whose servants they have been, the aura of their endeavors surrounds their memory. Men and women in many lands who are thirsty for the truths of the spirit bless their names as they drink at the well discovered by the medium.

Stainton Moses was always reluctant to reveal the identities of his guides, and they agreed with him. I know of no guide of any standing who has insisted that his identity be revealed. They all prefer that they shall be known by their works and by their conduct and that reason should be the test applied to all they do and say. None claims to be perfect.

"Spirit Teachings"

A few revealed themselves to Moses as philosophers and poets of other and far-distant days. They all wrote or communicated to the best of their ability, and they all were united in maintaining that the purity of the message they were giving to the world should be kept so and never sullied by any consideration. They did not claim that they had come to teach men of the earth a new religion.

They taught what they had learned on earth, and much of it was the same teaching that is now known in this world as spirit teaching. They did not, and guides today still do not, assert that they have secrets to reveal that will change the world.

They say and demonstrate that what they have to teach is as old as man and therefore has the quality of endurance, that their truths do not change with the passing of

(Continued Page 4, Cols. 1-2)

## PSYCHIC OBSERVER EDITORS' BUSINESS TRIP TO LONDON

*Seeking Better Service;  
Lowest Prices; Greater  
Assortment of All Eng-  
lish Spiritualist Litera-  
ture.*

The editors of *Psychic Observer*, Juliette Ewing Pressing and Ralph G. Pressing, left LaGuardia Field, New York City, 1 P. M. Sunday, January 20th, last. After a few minutes stop at Newfoundland and Ireland, their plane arrived in London, England, the next day, Monday, January 21st.

The purpose of a business trip at this time is to formulate plans to offer a greater variety of English books, look over the stocks of publishers who specialize in Spiritualist literature and establish reasonable resale prices on all titles for the American buyer of psychic and spiritualist books.



Juliette  
PRESSING

In view of the fact that this issue, March 10th, goes to press early in January, exact details are not available but in later issues, full accounts will be made by both editors . . . what was accomplished, whom they met, new books purchased, etc.

This is the second crossing to London for Mrs. Pressing. In 1937, she attended the International Spiritualist Congress at Glasgow, Scotland; spent a week in London and several days in France before returning to the States.

It is the third crossing for Mr. Pressing. In 1936—to arrange passage for the American delegation to the Glasgow Congress and in 1937—to conduct the delegation to the Congress.

The editors' round trip passage to London via The American Overseas Airline Service calls for return reservations to the United States February 5th. Business trips are limited to three weeks owing to pressure on accommodations.

The editors have met many of England's outstanding Spiritualists: Speakers, Mediums, Writers and Authors: Hannen Swaffer, Rev. G. Maurice Elliott, Maurice Barbanell, Ernest Oaten, J. Arthur Findlay, Mrs. M. A. St. Clair-Stobart, Denis P. S. Conan Doyle, Horace Leaf, Shaw Desmond, C. S. Collen-Smith, Ronald McCordale, Bertha Harris, Helen Hughes, Mr. and Mrs. W. T. Parish, Sylvia Barbanell, Lady Staurt Menteth, Mrs. Fitzmaurice of Orkney, Estelle Roberts, George Daisley, Mr. and Mrs. V. D. Rishi, J. M. Stewart and others.



Ralph G.  
PRESSING



# Rudolph Steiner

## Philosopher -- Poet

He emphasized repeatedly the spiritual nature of man, and the fact that he is truly at home in those realms which are hidden from our physical eyes.

*He said: The student and medium must never despair over failure.*

By EILEEN BIRD

It is twenty years since Rudolf Steiner passed away, and during those years the disasters which he foresaw have overtaken Europe. Had his own teaching been followed in Germany, those disasters would have been avoided, but, like all great spiritual pioneers, his followers were few, his enemies and deriders many. Yet his teaching holds a great hope for humanity, a hope which is more than ever needed amidst the chaos of today.

Rudolf Steiner was born at Kraljevec, in Austria-Hungary, on February 27, 1861, the child of quite humble parents. At an early age he became aware of clairvoyant powers in himself—particularly the ability to retain contact with those of his friends and relations who had died.

### Steiner's Teachings

He shared his experiences with no one, but quietly developed these faculties, pursuing outwardly a normal school and university training in science and mathematics. He was convinced that modern scientific discoveries did not preclude a spiritual explanation of the universe, and he strove to find the links between these two ways of thought.

He utilized varied forms of physical experiment in his scientific studies; at the same time he developed his own inner life through meditation and spiritual exercises until he could raise himself consciously into higher, invisible realms.

When he was forty he made the courageous resolution to impart his discoveries to other people. At first this was only done to small private classes; these developed into the School of Spiritual Science.

Since his death, his vast stores of knowledge have been made available to the general public in the form of published lectures.

Rudolf Steiner taught his pupils how to acquire for themselves the vision to see into higher worlds. But he taught, too, that *The Way of Initiation* must be trod in a spirit of selfless devotion to the Cosmos and to man. Attempts to



Psychic Observer

RUDOLF STEINER, German philosopher, was born in 1861. A prolific writer and lecturer, he thus developed his teachings, which he called "anthroposophy" — i.e., wisdom of humanity. Later founded the Waldorf School near Stuttgart and the "Free High School for Spiritual Science" at Dornach, nr. Basle. Passed away in 1925.

obtain these powers for selfish or trivial ends lead to disastrous error and illusion, to mental instability and moral confusion.

There are vast realms of spiritual guidance open to mankind, but they protect themselves in a thousand subtle and, perhaps, sinister ways from the individual self-seeker; their gifts are for the advancement of mankind as a whole. But they are real gifts, not mere figments of the imagination, and they concern most intimately all the details of men's lives.

### Man's Destiny

Rudolf Steiner has left detailed guidance, obtained through spiritual means, on many of the questions which today exercise our minds—education, social planning, medicine, agriculture, art, religion. He taught, as the Mystery Centers have taught in every civilization through aeons of time, that these things rest on spiritual foundations; through them the spiritual Will behind all creation manifests itself.

Above all does it seek to manifest itself through the deeds and creative freedom of man, and it is man's destiny to become the perfect channel for that manifestation. The bodily and spiritual health of man are inseparably connected with the whole purpose of the universe.

Rudolf Steiner emphasized repeatedly the spiritual nature of man, and the fact that he is truly at home in those realms which are hidden from our physical eyes, but which still surround us and uphold us during our life on earth. A man's earthly incarnation is not the concern of himself alone, and his decision to undergo it is guided and supported by the forces of the Cosmos.

### Man's Cosmic Conception

In his lectures of *The Spiritual Guidance of Mankind*, Dr. Steiner has recorded the following remarkable fact: "If one were to photograph a person's brain at the moment of birth and then photographed also the heavens lying exactly over the person's birthplace, this latter picture would be of exactly the same appearance as that of the human brain. As certain centers were arranged in the latter, so would the stars be in the photographs of the heavens.

"Man has within himself a picture of the heavens, and every man

has a different one, according to whether he was born in this place or that, and at this time or that time. This is one indication that man is born out of the whole cosmos."

### As Spiritual Beings

In their inmost hearts men and women do not seek the easy reassurance that the outward things of life will always go well with them—that hardship and sorrow, disappointment and humiliation will pass them by. They seek rather the inner strength and confidence that can turn these things into something fruitful.

And as spiritual beings, before birth, they see this truth with undimmed clarity, and they choose for themselves the outward circumstances that will meet them during their earthlives. Each individual sees his own place in the cosmic plan; he sees also what he must try to develop in his earthly incarnation, in order to fit himself to fill that place.

Then he folds his wings, and slips down into the narrow, confining space of his physical body, submitting to the spiritual blindness which is the price he has to pay for the powers of sense-perception. In the darkness he must try to unfold, through his own free will, the spiritual purpose with which he entered earthly incarnation.

### Ancient Clairvoyance

But this spiritual blindness is only a temporary stage in mankind's earthly pilgrimage. In the early stages of life on earth man was clairvoyant—he walked with the Gods, as we are told in the book of Genesis.

Most of the great legends of every people—Indian, Greek, Persian, Egyptian, Nordic—and even the humbler folk-tales and fairy stories, are founded on this ancient clairvoyance, and are pictorial representations of spiritual realities. But gradually the consciousness of the presence of the Gods was withdrawn from man, and he was left alone in apparent darkness and isolation.

### Descent Into Darkness

Only thus could mankind become free, and develop for himself the qualities which he will bring back one day as gifts to the spiritual world; the courage to live out of his own deepest self, and the love and pity which men, in their extremity, have learned to feel for each other. William Blake wrote:

*"And we are put on earth a little space*

*That we the beams of love may learn to bear."*

Rudolf Steiner believed that in the epoch in which we live today man has touched the lowest point of his descent into darkness, and now the turn has come, and the way lies open for the gradual ascent back into the light. But only if man himself so wills it.

The light of spiritual vision is not to be, as it once was, the free gift of the Gods, shed on just and

# A Letter from the Unseen

## On "Music"

*The following is one of an interesting series of letters received automatically "from the husband in Spirit Life by his wife on earth."*

I want to write you a little about music tonight. Music is the highest interpreter of thought. It enters a region where speech is dumb; it transcends speech.

Now, on earth, only a soul here and there can rise into this musical consciousness, and you call such an one a genius, and do not even try to understand his power, much less enter into a like experience.

But when you come here, you learn that what you had only looked upon as a pleasure or a luxury, namely musical expression, is the language of every soul as it rises into higher and higher spheres. It is a part of everything, and interprets us, as speech expresses your longings and desires.

### Crystalized Sound

If we are sad music flows round us in softened notes of sympathy and hope, and as we listen the harmonies fill our souls and revive us again. When joy is our portion, or ecstasy thrill us, then these celestial strains are full of mystic sound, woven of sunlight and the breath of flowers and all fair things.

You know that it has been said that beautiful architecture is sound crystalized into form. Now that is really true; music is behind all form, and when form is unlovely, it is because there has been discord instead of harmony in the vibrations which produced that unlovely form.

If your ears were more attuned on earth, you would be able to hear the music that flows through

unjust alike, it can only be achieved by man through his own efforts. It is possible now for every individual to win a higher form of existence, both during his incarnation, and beyond it.

### Fountain-head of Strength

But the way is long and arduous, fraught with many trials and disappointments. Not for many generations will mankind as a whole have acquired such powers as Rudolf Steiner possessed.

He himself never underestimated the difficulties. In his book *Knowledge of the Higher Worlds and Its Attainment* he says — "The student must learn never to despair over failure. He must be equal to the thought: 'I will forget that I have failed in this matter, and I will try once more as though nothing had happened.' Thus he will struggle through to the firm conviction that the fountain-head of strength from which he may draw is inexhaustible."



Psychic Observer

REV. BERTIE LILLY CANDLER, pastor of The Beckoning Light Spiritualist Church, 1621 S. W. 6th St., Miami, Florida.

She is one of America's foremost physical mediums, DIRECT-VOICE and MATERIALIZATION; seances always held under test conditions for the public (i.e.) three women volunteer, examine her before she enters the cabinet—then publicly declare she is divested of all clothing except a bath robe. Thousands have witnessed phenomena at seances with her—under above conditions.

nature. Sometimes you do hear it in the fall of water, or the dashing of the waves. Sometimes it sings to you in the wind, or forces your attention in storm or tempest.

Often as you sit in silence in the forest, you hear it in the whisper of the trees or the hum of insect. Nature is full of music waiting ever for the ears that are open to hear, the heart that can respond to her voice.

### Music in the Soul

I am sure that on earth far more could be done by the use of music, but you are beginning to find this out for yourselves. The most uncultured will join the band as it passes down your streets, and will stand open-mouthed if anyone will sing to him; and we rejoice in the effect of music in your prisons and on the poor distraught brains in your asylums.

When the weary and heavy-laden come to this land of light and color, the music of the spheres greets them, and they realize that the journey is finished, the fight over, and that they have come home at last.

I know that music has ever meant much to you, but I would say "Get more music into your life," because it will help you so much; seek it where you can. And I pray that ere you join me here, your inner ears may be so opened that you may hear the angels' voices they sing.

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# PSYCHIC AND COSMIC LAWS

In Connection With The

## MATERIALIZATION OF SPIRIT FORMS

Next to the medium, the most important scientific necessity at a materialization seance, is a disciplined number of experienced sitters.

*New sitters should never outnumber seasoned sitters during seances where physical manifestations are demonstrated*

BY J. W. MAHONEY

Before the cosmic laws in connection with the materialization of spirit forms are understood, a higher knowledge and conception of the underlying forces of the Universe must be apprehended. The nature and limitation of matter itself should receive a final solution before men dogmatize concerning it. The best definition of matter is "a definite sectional order of inter-relational complex cosmic forces." Nothing solid and inert is known, but all is motion and force.

Endless groups of forces are evidenced by the large number of ores, minerals, metals and gases contained within and around the earth. Certain groups of forces which are measurably ponderable, such as the finer gases and atmospheric ingredients, are unrecognized to the physical senses, but discoverable by delicate artificial instruments. From the most tangible molecular substance to its greatest attenuation ascertainable, there is but the differentiation of groups of forces. Beyond definite orders of substance the mind cannot reach, or mundane apparatus receive records.

### The Spirit Body

The forces which operate in the terrestrial and the super-terrestrial worlds may not be different in kind or essence, but they are differentiated widely in degree and vibratory power. Whenever a human being leaves the physical body at death, it departs in a form or vesture called by St. Paul "the Spiritual body," which is composed of substance, whether different in degree or kind as compared with matter, is of so refined and rarefied a nature as to render it invisible to ordinary physical sight.

The material form, from which the latter is severed, was slowly built up from infancy to adult age with food by the processes of digestion and assimilation, and after the spirit's departure, the cohesive power, which held the minor groups in subjective alliance, is withdrawn, and the human materialization is dissolved.

### Historical Phenomenon

To enable the discarnate spirit to appear again on earth in a visible and tangible body, an extemporised form of molecular structure must be created. One of the earliest instances of such re-appearance corporally in the mundane world is the recorded visitation by Jesus to His disciples, a few days after His Crucifixion.

If this historical phenomenon is true, it is a proof of the temporary materialization of a spirit form, as it is stated that one of the disciples touched the body with his hand. This manifestation could occur only by virtue of certain cosmic laws, and cannot be

bility of a spirit's return to the earth, temporarily clothed with matter.

Mildly positive and negative temperaments are necessary in about equal proportion in the circle formed for materialization. This may be most readily obtained by providing an equal number of the sexes.

### Discordant Note

Of the hostile sitter, the person who enters the circle for the mentally avowed purpose of proving the serious and solemn act of a spirit in psychic form taking on matter, to be a vulgar trick or imposition on the part of the medium, nothing can be too harsh or severe as a reproof.

The insufferable blending of ignorance and egotism with which they approach their self-appointed task, makes the experienced Spiritualist despair of general progress in these matters. They are worse than the sickly sheep, the fly in the ointment, or the clot of sour milk in the pail; they are the centre for a number of the multitude of opponents on the invisible side of existence, who, for various reasons desire to circumvent, and defeat the objects of the circle and the Spirit guides who are controlling it.

One opponent at a seance, like a loud discordant note, will frequently prevent the harmonious blending of the refined substances which the medium and sitters supply, and which is absolutely necessary for the production of a materialized form.

### Technique of Materialization

Two or three opponents at one seance either stultifies the power of the guides and prevent the production of visible forms, or facilitates the transfer of the control of the circle from the legitimate conductors to the invisible enemies. The medium, who would probably be in an entranced condition at the moment of the changing of directions, may be transfigured and draped by the usurpers, and made to leave the cabinet as a personating form, and if seized by the visible opponents at the seance, who are inspired to the act, is at once convicted of imposture and pretence, for nothing is found but the medium, the veneer of transfiguring substance and drapery vanishes immediately.

It is not a question of cosmic force alone, but also of the actions of the sentient and volitional beings, who, invisible to mortals, manipulate the subtle essences of nature in accordance with their knowledge, opportunity and will.

### There Must Be Harmony

Communion with the higher world brings many blessings, and yields great privileges, but is not unattended with dangers, immunity from which can be secured only by the guidance of knowledge gleaned from long experience.

The danger however, either moral, mental or physical, is infinitesimal, if the spirit circle is properly constituted, and conscientious motives and all round fitness prevail.

The actual processes of materialization are the extraction, absorption, assimilation and concretion of the finer material essence of the sitters and medium. The controlling guide draws off the available vapourized substance from the members of the circle and passes it through the organism of the medium, and after its assimilation with the blending and cohesive qualities of the latter's vital essence, it is extracted from the sensitive's side, like soft dough from the bin, and placed ready for special and adaptable concretion.

The spirit about to take on a

### A Rare Photograph of a Child MATERIALIZED



Psychic Observer

Above is a reproduction of one of the rarest photographs of a spirit actually being photographed. In Spiritualist circles, this picture is wellknown and has been published many times in other spiritualist periodicals. The spirit child is "Minnie Brown."

material covering is rendered powerfully attractive to the soft vaporous substance, and gradually a coating or sheath of condensable matter adheres to the psychic structure of the manifesting form, and concretes to a tangible density. This delicate process is greatly affected by the mundane temperature prevailing at the moment. Too much heat or cold militates against the full measure of success which the materializing Spirit hopes to achieve.

Quiet harmonious singing, or soft instrumental music with passive minds on the part of the sitters aids the experiment by yielding a full flow of power, and secures the suppression of the ordinary mental cross currents, which invariably flow from a number of persons in close proximity.

### Proper Selection

The cessation of mind inharmonies, necessarily includes the withdrawal of the desire of individual members of the circle that their relations in spirit-life should materialize in preference to those selected by the controlling power of the seance.

If such full and complete mental harmony and placidity be the scientific requirements for a spirit's submergence into matter, what prospect of success exists when a positive opponent is admitted to a circle?

To accomplish good results as frequently as possible, a great economy in the use of the sub-

tracted essence of matter has to be exercised by the controlling intelligence. A form once built up may be, and is often used by two or more manifesting spirits, one slipping out of the materialized structure and another encompassing an entrance.

The latter once accomplished, certain modifications are speedily effected, in order that the outer molecular garment may assimilate to the stature and likeness of the new wearer. In the case of a female spirit entering the materialized tenantless form of a male, the shrinkage and other changes cannot always be satisfactorily adjusted.

### The Range of Power

The materialized inhabited form when manifesting outside the cabinet is not as free and independent of the body of the medium as are the sitters, but is tethered, so to speak, to the organism of the sensitive by elastic billows or feeders of substance which, although of great tenuity and refinement, is nevertheless the life fluid of the corporal structure.

Besides, any venturesomeness on the part of the materially encased spirit in outstepping the range of the power, will entail instant collapse of the full stature, or should a violator of the conditions of a circle seize the materialized form, an instant unification of the medium and the spirit structure must ensue, the former being drawn from the cabinet to make the juncture.

The human physical form gradually matured on a spiritual and psychic stem, and is as a consequence of its slow growth measurable independent of its fellows and of the earth from which it sprung.

### Use of Ectoplasm

But the rapidly extemporised forms in which spirits occasionally manifest, the substance must be in its primary essence the property of the medium and the sitters. It is borrowed for the time and returned to the owners in unequal proportions according as the need or the necessity of each individual case demands.

The materialization of spirit forms demands as an essential condition the cessation of the powerful vibrations of sunlight and all artificial illumination which have as concomitants, an aggressive disturbance of the atmosphere.

An illuminant which yields a maximum of light with a minimum of vibration is the only aid to human vision that permits an adequate margin of power for the use of the materializing spirits. The glow of a prepared phosphorescent surface, heightened by the partially spent radiance from a magnesium light, is the least destructive to the phenomena.

Materialization of spirit forms has occurred in the daylight, and also in gas and electric light, but the conditions of success under such unfavorable arrangements are extremely rare, and the forms are not able to withstand the vi-

(Continued Page 11, Col. 5)

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# The Moses of Spiritualism

No man or woman can progress without struggles, and in the case of a medium or the spiritually sensitive, it is especially difficult.

Mediums experience much more and have few, if any, in whom they can confide.

(Continued from Page 1, Col. 4)

every cloud of popular fancy, but that they have a few principles to inculcate, a few joys of the spirit to share, and that their mission consists for the greatest part in lifting from the mind of man the dark and heavy clouds of ignorance and superstition that have for too long shrouded his wisdom and his reason.

They say, as *Imperator* said to *Stainton Moses* with all the beauty of the poet, with all the certainty of a man who knew of what he was speaking, that they came to destroy dogma and the suffocating theology that men have built up, a system of superstition that has caused shambles to be made of the fair places of the earth.

## The Purpose of Guides

There were times, in those days of the most arrogant materialism, when the guides of this parson almost despaired of the success of their mission. Yet they persisted, and despite the difficulties they encountered in the mind of their instrument they persevered, and in the end, I think, he reached the peak they had planned for him when, all unknown to his waking consciousness, they had directed every step of his life.

Before and since the time of *Stainton Moses* guides have explained that the origin of their mission lay in the decay of the state of the world, where materialism was supreme, where a few lived in comfort and the rest in varying degrees of want, from insufficiency down to sheer starvation. But all were in a state of mental hunger clearly revealed by their attitude when arriving on the other side of life.

## How It Started

Therefore, after a great council of leading spirits in the *Beyond*, it was decided to begin the missionary work of *Spiritualism*. For some it was easier to find mediums than for others. Some instruments responded more readily to the impressions they received, and others again did not hold always to their task because all are allowed to maintain that free will which is the heritage of every spirit, even if it be clouded over by rash judgment and mental sloth.

Not at any time was *Stainton Moses* the ideal medium, for there was still present in his mind for a long time the basic prejudices of his orthodox Church training, and in spite of the gentle remonstrances of *Imperator* that he should abandon his preconceived views in the face of what he had seen and experienced and been taught, the parson all but proved "once a priest, always a priest." But the guides persisted.

## Perfect Collaboration

At seances, each guide signified his presence in his own way, one with musical sounds, another with the heavy tramp of a huge man, one with a distinctive rap, and others according to their natures. When *Imperator* himself controlled the medium his presence was impressive. His prayers were reverent, his teaching was noble, his utterances dignified and ap-

pealing always to the innate in every human spirit.

Never did the guides press themselves. Never did they ask the medium to believe anything he could not accept on the basis of reason alone. In the result there was presented to the world a body of spirit teaching regarded as classical in its simplicity. The guides made it plain that they had to take the opinions held by their medium and on them graft their own knowledge by a process that could not be explained. They explained as much as they could in that day when *Spiritualism* had not the standing it now has, largely as a result of the early labors of such spirit bands through such instruments as *Stainton Moses*.

## Clear Reception

He began with automatic writing and later developed clairvoyance and clairaudience. At times he had unusual phenomena—such as the exuding of perfume from his forehead during seances. No matter how often this perfume was wiped away, it persisted.

There was a test, too, of the ability of the medium to influence the writing. He was taken out of his body and saw his own physical garment seated in a chair. He tried to direct a stream of thought upon his own hand and failed, but when the guides did so, they succeeded. He had even the experience of having his psychic form appear on a photographic plate being exposed in Paris while he was in a psychic condition in London.

## What Few Understand

Moses was an example of the difficulties guides have to meet and surmount when they seek to influence men for their own good. He had the advantages and the disadvantages of education. He fought for his creeds as long as he

could, but in the end he had to admit that he was convinced of the identities of his guides and of the reality of spirit teaching and the power of spirit truths.

He had the great advantage that he could devote his whole life to this work, though he had many difficulties of the kind that only the aspirant after self-development understands. His life was no different from that of the many mediums who before and after him carried out their work and at the same time achieved much in their own spiritual evolution.

## Value of Mediumship

The battle was not easy. The wisdom of *Imperator* was taxed by the doubts that are part of the stock-in-trade of the trained theologian. *Imperator* pointed out that he could not tell more than the medium could understand, that the full laws of communication could not be revealed, and that the medium knew very well that he was conversing with a separate personality.

He likened his own teachings to those of the *Nazarene*, and the *Nazarene's* day to the one in which he, *Imperator*, labored. Though *Stainton Moses* was at times inclined to take the superior view of his own mediumship as against that of others, he was told plainly that all phases of *Spiritualism* had their value, even the crudest, for to some they were a sign, just as the refined phenomena in Moses's own circle were signs to the sitters.

## Steadfast Guidance

Not at any time did the guides abate their purpose, even when the stresses they put upon the medium taxed his spiritual endurance to a great extent. There were experiments in direct writing in colors, there were communications in symbolical writing, the meaning of which was not revealed to the medium for a long time afterwards.

*Imperator* never lost sight of his mission, which was to spread the truths of *Spiritualism* and to declare that, as other religions lost their hold, so the teachings of the spirit would gain adherents. His words are now being fulfilled more than half a century later.

## Orthodox Fables

He foretold the decay of institutional religion and the growth of *Spiritualism*, and to his great credit *Stainton Moses* printed much of what he received in the "*Spiritualist*," and in his famous book, "*Spirit Teachings*." He told, for all the world to read, the story of his mediumship.

No ordinary man can conceive of the amount of care that was taken to impress this medium with the simplicity and beauty and order of the world of spirit from which his guides came. They impressed upon him that dogma was dead, that atonement and the "blood sacrifice" of orthodox Christianity were fables, and dangerous too, that acts were important, all-important, and that creeds mattered nothing at all.

## Guide's Own History

They taught him, in private, of the unfoldment of his own psychic and spiritual nature, and granted him visions of the spirit world. They taught him that they were real, that their prayers were things of beauty, that he was the subject of inspiration, and that the whole band of wise, philosophical, happy and helpful spirits labored together for his good, for the good of the men and women of the world in which he lived, and also for the teaching of many in the spirit world who had gone there from the earth totally unprepared.

When *Stainton Moses* was at a crisis in his life, *Imperator* traced

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Psychic Observer

HAZEL WATSON, lecturer and mental medium; associated with *The First Church of Spiritual Inspiration*, 8 East Camden St., Hackensack, New Jersey.

the whole of his career, showing how secretly the spirit influence had been at work early and late, inspiring him in the pulpit, using his illnesses to induce new lines of thought, and step by step guiding his work until he was confronted with his spirit tutors who increased his knowledge and aided him to unfold his powers.

## Innate Conservatism

You would have to read all the 24 notebooks of automatic writings left by *Stainton Moses* to gather even a partial knowledge of the care that was lavished on him by his guides and teachers so that he could be used for the instruction of others. He was told that all his life had been preparation for his mission, and thousands since have testified to the inspiration and comfort they have received through reading "Spirit Teachings" alone.

Even in the last quarter of the last century the spirit guides of *Stainton Moses* were clear in declaring that the world was in the throes of a struggle that would lead to what we now call the vision of the New World. But the innate conservatism of the medium would out, and he told *Imperator* that his views on politics were "radical" because he advocated a classless society and the abolition of institutions that stood in the way of human development.

## Trials of Mediumship

The medium then explained where he stood, which is a long way from where most men stand today. I quote this to show the patience, the care and the affection of these spirits for their instrument whom they had guided from the position of an orthodox clergyman, a schoolmaster, and one steeped in the orthodoxy of his day, to become an evolved medium.

He passed through many of the stages of physical development to one where he was an advocate of spirit teaching and spirit truth, where he was the defender of the new faith, where he was the figure behind the scenes rather than the public missionary.

*Stainton Moses* had many enemies because of his position, and because his qualities drew upon him the spite and the hatred of those who oppose the success of any mission for the uplifting of humanity. When you read even a summary of the records the me-

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dium left behind, you realize how much care is taken with each medium once the courage is shown to face all the trials mediumship involves.

## Practice No Deceit!

No man or woman can progress without struggles, and in the case of the spiritually sensitive it is especially difficult, for they experience so much more and have few, if any, in whom they can confide. The development of each medium is a separate matter, and each has special problems. We are all different, and though we may each think that we do not have our brother's faults, we have our own which are not so obvious except to our enemies, and to those who guide us from the spirit world where all is known about us because we record it indelibly in ourselves.

We can practice no deceit, we can conceal no qualities, for we are the signature of ourselves, and all who approach can read. If we run away, it is no different, for at some time in our evolution we have to take up again the burden we laid down because we thought it was

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# Obstacles To Progress

Most people are too engrossed and fully occupied in the struggle for their very existence that they have no time to contemplate another form of life.

BY  
ERNEST THOMPSON  
Editor of  
"Two Worlds"

Most people have heard by now that there exists in society a body of people who call themselves *Spiritualists*. They know in a general way that these people hold seances and meetings, and make the claim that man survives the change called death, and can come back and communicate with those he has left behind. They have heard, at some time or another, their friends or relations mention it, if only briefly.

There is often comment about it in the daily press. The idea has been presented from the stage, by the cinema, and in literature. In all big towns advertisements are displayed, inviting the public to propaganda meetings, and millions have now attended Spiritualist Churches. It is not too great a claim to say that Spiritualism as a movement is well known.

Yet in spite of the fact that what Spiritualism stands for is of the utmost importance to everybody, acceptance of spirit return is relatively slow. One wonders why the whole world does not accept such an important fact with open arms, especially when one realizes that cases of spirit communion have been recorded throughout the whole written history.

## Two Important Reasons

Most people have been taught to believe in some form of religion, the teachings of which are based upon revelations which have come from the spirit world. The Bible and other sacred books are full of spirit manifestations.

Indeed, the Christian Religion would not have survived, if Christ had not appeared to his disciples in spirit form, after he had been crucified and considered dead. Surely this is the great classical example of spirit return which every Christian child is taught to believe? What then prevents Spiritualism from making greater headway than it does?

There are two important reasons which are well worth considering in order to appreciate the social relationship between Spiritualists and other people, and the present stage of development of the Spiritualist Movement. Both reasons have an historical basis.

## Not Mediums' Fault

The first reason I suggest, is the presentation of Spiritualism to the public. We must admit that we have not yet been able to provide the public with highly developed and well trained mediumship on a large scale. Our demonstrations are sometimes unsatisfactory to the enquirer.

This is not the fault of our mediums. Our mediums have built our movement with whole-hearted and unselfish devotion. It is not the fault of our leaders and speakers. For many years every effort

has been made to improve Spiritualism in all directions. It is a problem which only time and further development, upon the lines we are trying to follow, will solve.

Our movement is a young struggling movement. We are not blessed with great funds, and have very few full-time workers. It is being built in whatever time our voluntary workers can spare out of a busy life. Historically, the time has not yet arrived for the sweeping victory which is inevitable.

## Neither Time nor Urge

At the moment we are making slow and imperceptible contributions to the growth of Spiritualism, but by the trend of events, a new and sudden change is due in the near future, which will force Spiritualism out of its present obscure position, and will make it the most powerful and dominant influence in Society.

The first reason for our present position therefore, is an internal affair, a domestic issue.

The second historical reason I wish to put forward is based upon the fact that thousands of the men and women who come to our meetings have neither the time nor yet the urge to give Spiritualism a full and thorough investigation.

Most people are so engrossed and indeed fully occupied in the struggle for existence that they have no time or even the desire to contemplate another form of life. When they have finished their daily labors, they are too tired, and therefore seek recreation and pleasure in the few hours at their disposal.

## Opportunity to Seek

This obstacle to the development of Spiritualism has its basis in our social and economic order, which produces a class of people as yet unprepared to receive the higher spiritual aspects of life. Moreover, two thousand years of orthodox religious training has psychologically twisted their minds away from the consideration of their spirit future.

It is therefore important to the future of Spiritualism, that man is now entering a new age of social development, when working conditions are being greatly improved and there is a great desire everywhere for cultural development, and the time in which to seek it.

The history and development of Spiritualism is undoubtedly bound up with, and interdependent upon, the trend of social developments in the outside world, a factor we must always bear in mind.

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# The Moses of Spiritualism

(Continued from Page 4, Col. 5)

too heavy, or that the conditions were unfair, or that our qualities were not recognized in time, or that the tests went on too long, or that we were better able to decide for ourselves.

## Prizes of Spiritual Growth

Now all these things, in essence, went on between *Stainton Moses* and his guides, yet all the time he was making progress in the supremely difficult art of self-development, though he was not always aware of it. He corresponded with other Spiritualists, with leading *Theosophists* with whom he had differences of opinion, for already the seeds of the long disputes about communication were sown, and not long after they began to sprout.

His was a life of quieter effort than leading Spiritualists experience today, partly because of his special work and partly because of his special development which was what we now call mystical. I would rather describe it as practical in the extreme. It calls for great resolution and for great endurance and for great strength of mind. The prizes of spiritual growth are not gained easily. They all have to be won by a clear margin. There are no consolation prizes, and there are no dead-heats. You either win or you lose; that is why so few enter the race, and why very few are heard of.

But apart from all the mystical side of his own life, *Stainton Moses* was a considerable influence in the life of his world, though it was not recognized at the time. He gave an accent to his time and spread spirit teachings in a way that no other man could have done.

## The Highest Pinnacle

Even if the world had not heard a word of his experiences, even if it did not know that he had visions of life in the spirit world and was the holder of secrets that are seldom given to any man, he would still be a pioneer of the light, one of the few who dared to stand alone and in the end earn the blessing of thousands still unborn who would see in his work and persistence the flavor of the spiritual man raising the flesh to its highest pinnacle of achievement.

It was *Stainton Moses's* privilege which he had earned to have a source of communication directly with his guides. But that meant the end of his circle. *Stainton Moses* was the magnet to which the spirits were attracted, but as he grew the circle became superfluous to the work, and they fell away to their own tasks.

## Views Spirit World

That is how it always is, for if associations persist long after they have served their purpose they become institutions and follow merely the dead tradition of all other orthodox movements. You might ask why so much care was taken with just one medium.

Well, he was a very good one and he had great potential powers which were realized after all the trials. It is better known today that aspiring mediums are told always, at the beginning of their work, that they will have much to undergo, but that deters none of them that I have heard of. So it was with *Stainton Moses*.

Part of the consolation that was granted to him was a ring in which he could see events in the spirit world. It was private to him and there is no record of him ever hav-

ing shown it to anyone else or to have left it behind him. He also attended, in spirit, a gathering of spirits in the spheres, and though he met some who are regarded with awe in the Churches, he did not record any awe, but an impression of beauty and impressiveness.

## Teachings Not New

He asked his spirit guides many questions about Jesus, and it was explained to him that *Jesus* and *Christ* were not the same, though *Christians* always confused them. That error lay at the root of the invented divinity of *Jesus*, a blunder which has cost thousands of lives and still persists today among men who ought long ago to have released themselves from the clutches of dogma.

*Stainton Moses* was told that the *Nazarene* was behind the work in which his guides were engaged, and that the whole was designed to bring into being a brighter world for all mankind. His guides explained to him that the troubled times through which he and all his fellow men were passing were the forerunners of a new order which would come after great struggles.

## First "Light" Editor

In due time *Stainton Moses* became one of those who had the healing power of words, whereby men's souls are touched and the scales of dogma are stripped from their eyes. He was an instrument of reform, though, as you have seen, the reformers behind the scenes were always too advanced for him. That is the way. The teacher is before his time, else he is not a teacher.

In time, then, *Stainton Moses* became another kind of public teacher. He was the founder of the *British Association of National Spiritualists*, but withdrew from that. He was the founder and first editor of "*Light*," in its day the leading Spiritualist journal. Through its pages he taught what he had been taught as far as the public could assimilate it.

He was a great power for good, and through his pen the influence of Spiritualism grew. No man can rightly estimate how much he achieves in his own lifetime. One of the best methods of gauging what *Stainton Moses* did is to

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## New Church Dedicated



Psychic Observer

Ethel Post-Parrish, secretary of Camp Silver Belle, Ephrata, Penn'a, announces the dedication of a new spiritualist church at 2800 Central Ave., St. Petersburg, Florida. It will be under the supervision of The Institute of Universal Science and be known as "The Spiritualist Church of The Beloved."

The interior of the new white stucco building will be finished in ivory and mahogany and have an open beam cathedral ceiling. It will seat approximately two hundred and fifty people and have a well ventilated seance room and fully equipped kitchen as well as several efficiency apartments to accommodate guests from the North.

There will be Sunday and mid-week services open to the public; group and private seances by appointment; healing clinic conducted by James M. Parrish; Philosophy classes by Lena Barnes Jeffs; Music Olive M. Searle, Arnolda Richardson and Olga Carpenter.

According to Mrs. Post-Parrish, this new edifice is the result of years of earnest effort as well as the financial support of loyal Spiritualists whose desire it was to have a fitting memorial for spiritual work in The Sunshine City of the South.

imagine what the state of thought of his own and the succeeding time would have been if he had not served so faithfully and so well.

He was one of the founders of the *Society for Psychical Research*, but resigned because of their treatment of a medium. His action was the only one a Spiritualist can take, for his is a living knowledge.

In the end, *Stainton Moses's* main achievement was the publication of "*Spirit Teachings*" and a great number of articles which paved the way, because of their information about the progress of Spiritualism, for the greater attention paid to it today.

Step by step the pioneers have done their work. Step by step they have driven breaches in the wall of ignorance, and now we are at the threshold of the brighter new day for which they labored and for which they all gave their lives and their strength.

(The End)

"Cavalcade of the Spirit"



# TIME *A Difficult Subject Simply Explained*

Time wars more against the body than against the mind; indeed, it strikes the mind through the body.

*If the Soul is timeless, it cannot grow old.*

By  
HORACE LEAF, F.R.G.S.

*Time like Space* is a mental concept and arises from the fact that because experiences succeed each other, they must do in some sort of medium. As a convenience, therefore, *Time* is indispensable. Anything indispensable we by habit try to make stable, as with figures and language.

A fixed value is essential otherwise we should not be able to converse with each other in a rational manner. Figures have become our most reliable mode of communication; they never encroach on each others territory, as it were. Language has not been quite so useful, and often one word is made to serve several meanings, but to avoid confusion, we adopt qualifying phrases, otherwise misunderstandings through language would be greater than they are.

## Peculiarities of Memory

Owing to our carrying the past along with us, and needing to refer to particular incidents from time to time, we have invented various factors about *Time*, which enable us to make these recollections more or less reliable. The factors are, of course, dates including years, months, weeks, days, hours, minutes, and seconds.

We have actually developed specific memories for these aids to understanding and communication, for we can often remember or forget the particular place and time when certain experiences befell us, although we may have a perfectly clear recollection of the experience itself. It is one of the outstanding peculiarities of memory that its contents fall into definite categories, so that we may have an excellent memory for one thing and not for others. For example, we may remember faces but forget dates, or we may remember names and forget faces.

## Ever-present Now

Facts indicate, however, that memory is perfect and that even incidents which have been too brief or too faint to be noticed by the normal consciousness may be retained in the subconscious. At any moment, under ideal circumstances, we may be able to recall any experience that befell us with absolute certainty.

In other words, for practical purposes *Past Time* is ever present with us. That is what is meant when we say we carry the past along with us. The practical purpose of memory is to serve a present need by enabling our judgment to arrive at a balanced conclusion for present or future use.

## Two Kinds of Memory

To ensure this, *Nature* has given us two kinds of memory, namely, representative memory and learnt memory. Representative memory is usually a pictorial representation of a past event, or a correct recall of a particular thought, feeling or emotion that happened at a specific time, and which never alters. Reproducing this phase of memory is like reversing a cinematographic picture, until we find the particular view that we need.

As a rule, however, we can select the picture that we desire without referring to those that came be-

fore or after. Learnt memory is the permanent effect the memory had upon our character. It becomes, as it were, welded into our life and produces a new effect which, although never repeated, nevertheless, has an ever changing influence on us. It is cumulative, persistent and always modifying as it co-mingles with other learnt experiences. Both kinds of memory are therefore ever with us and actually no longer depend on *Time*.

## Escape from Time?

If man is a *Timeless-Spaceless* creature *Time* must be a temporary expedient to enable him to adapt himself to this planetary environment. In such circumstances we should be able to trace the fact somehow, since, whatever may be the deceptive limitations of our life on earth, the ego must retain its true nature, no matter how latent it may be. *Time* would, of course, be an unpleasant restriction from which the soul would endeavor to escape to the best of its ability.

That it does so is very apparent when human behavior in respect to it is examined. We actually do try to escape from *Time* practically all our waking life. Observe what we do every day between waking and sleeping and this fact will become plain. Everybody strenuously tries to escape *Time* by concentrating on anything that will distract attention from it. Thus, we awake in the morning and begin to occupy every moment with some form of activity.

## Do You Pass the Time?

The average person washes, dresses, has breakfast, reads the newspaper, then starts about his business by catching the train for the office or commencing household duties. If he has nothing particular to do he makes a task.

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Goes for a walk, writes a letter, reads or goes to the cinema or theater or the danceroom; and if every other resource fails and he is left alone with *Time* he will usually try to sleep, for anything is preferable to doing nothing and observing the passing of *Time*.

## Your Mental Attitude

There are two kinds of *Time*, namely *Solar Time* which is measured by the movement of the sun and regulated by clocks and watches, and the *Time and Attention*. The former is purely an invention of man to enable him to make arrangements and conduct his affairs in an orderly manner. By means of this convenience he starts business, carries out appointments and generally regulates his associations with his fellows.

But *Time of Attention* is of a very different nature and dependent entirely upon the mental attitude of the individual to whatever may demand his attention. It is therefore very variable, differing always with the individual; in other words, there are as many *Times of Attention* as there are people.

This form of *Time* is so variable that it may never be the same twice, although we may not be in the position definitely to prove it. Sometimes it is so short that it inconveniences us, at others it is so long as to drive us to distraction. What a difference there is between ten minutes which is all too short for catching a train, and ten minutes sitting in a railway station waiting for the train to arrive!

## Restricted Time

It is, indeed, possible to have one's attention so occupied that *Time* escapes our notice altogether, as it always does in sound sleep; while dreaming introduces a *Time* relation, if we are to believe authorities who have examined dreams it is so different from that of the normal waking state that it clearly supports the theory that *Time* is nothing more than a mental concept.

It is said that the longest dream may take only a moment of *Time*; and if this is an exaggeration, many dreams show that a vastly different *Time* concept prevails during sleep with that of the waking state.

The average individual feels the restrictive nature of *Time* very early in life, although his conception of it becomes modified as he grows older. The anticipation of desirable future events always shows the inhibiting nature of *Time*, especially in childhood, when on such occasions *Time* seems for too long.

## Effect of Time

During the event *Time* may seem far too short. We never entirely outgrow the sense of *Time* "hanging" when we anticipate something we desire. Every moment may count as it passes with "lead feet."

The effect of *Time* on the human body and mind is extremely curious and informative. It has a reverse action, making the mind grow younger, if by youth we mean vitality; and the body older. Youth which has a young and vital body has a relatively weak mind through lack of experience; but the old person with his weakened body has a strong mind because of his experience.

But *Time* wars more against the body than against the mind, indeed it hits the mind through the body. If the Soul is *Timeless* it cannot grow old, although it may grow more experienced, and the fact that it does this against the inverse action of the physical organism constitutes our greatest disability in this world.

# A Great Demand for Lord Dowding's New Book

*His words find an echo in the hearts of all Spiritualists.*



Psychic Observer

Sir Hugh Dowding, 3 St. Mary's Road, Wimbledon, London, S. W. 19, England; author of two of the most popular books in the field of present-day Spiritualism: "Many Mansions" and "Lychgate."

The editors of *Psychic Observer* will interview him during their London visit.

o o

Lord Dowding's new book, *Lychgate*—of which 7,000 copies have already been printed—is an account of his experiences in Spiritualism, with comments and arguments on various aspects of the work. In parts he goes deeply into various aspects of belief, with special emphasis on Theosophical teachings, with which, in the main, he agrees.

He definitely supports the theory of *Reincarnation*, and provides a possible explanation of the reason when he mentions: "It doesn't necessarily follow that rebirth will take place on this earth."

Of reincarnation generally, he remarks with characteristic breadth of mind: "I accept it and believe it to be true, but I shall have no cause for complaint if other people do not."

Dealing with his platform work, he says that his message to Spiritualists is that they should "reach up ever to higher and higher sources of inspiration"; and, later in the book: "there is no soul of spirit so high that he does not gain an added grace and blessing from our humble prayers."

## Reverence for Jesus

There is a timely warning in his reference to "the dangers to which people lay themselves open when they undertake, in a spirit of curiosity and sensationalism, and without due safeguards, to attempt conscious communication with discarnate spirits."

Throughout the book the author speaks with great love and reverence for Jesus, and his attitude is shown in the reference: "Jesus can be visualized by us in our prayers, and furthermore He is the highest Entity which we are capable of visualizing. He is our Mediator, and if therefore we address our prayers to the Father, through Him in love and faith, we need not torture our brains with speculations . . ."; and of prayer "if millions of people pray

the effect is obviously very greatly increased, while if they all pray simultaneously the effect will be overwhelming."

Of service his words find an echo in the hearts of all Spiritualists when he says: "This is true Spiritualism, the giving rather than the receiving . . . it is not a religion, it is religion."

## G. Vale Owen's Message

The following passages indicate the tone of *Lychgate* and the author's spiritual outlook:

A message from G. Vale Owen: The Man of Sorrow shall be your inspiration. Where He leads we can but blindly follow. For though the path is narrow and stony, His handicap takes away all sense of loneliness.

There are many paths to the Top of the Hill and not all follow the Path of Jesus. Yet one who follows the Tao or the path of the Lord Buddha, if he have reached enlightenment, will recognize our Blessed Master and what He stands for.

The words "seek and ye shall find; knock and it shall be opened unto you" are as true now as on the day when they were spoken. But it is of no avail to seek with a vacant mind nor to knock with empty hands.

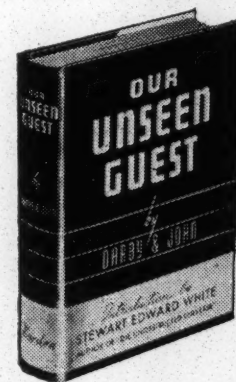
## Not Childish But Childlike

I do assure you that I write of these matters with the most profound humility. A little corner of the Veil has been lifted for me and I pass my knowledge on to you for what is worth. But if you, too, are a seeker after Truth, you, too, must seek and read and ponder and discuss and evolve your own philosophy. For that is the only philosophy worth having.

We must become as little children—not childish but childlike. We must cast back our minds as far as they will take us, to the days when we were little children at our mother's knee; before the cares and responsibilities of the world had moulded our minds into the grooves of materialism and self-sufficiency, and try to recapture the atmosphere of love and trust and innocence in which we then existed. We must return in humility to the starting point before we can go forward. The greatest things in life are the simplest, and the highest Spirits are the most humble.

*Lychgate* is a most readable book, and some of the passages are beautifully phrased, while the freedom from dogmatic assertions is most welcome.

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# WHY I BELIEVE IN SPIRITUALISM

With a Warning Message from the late W. T. Stead  
by  
**ESTELLE W. STEAD**

*We are here on this earth  
to prepare for a greater  
life; to work out our  
own spirituality.*

I BELIEVE in Spiritualism, because for me it is the only rational, the only possible belief. I say "for me" advisedly, because I believe so strongly in each individual finding his religion and belief for himself. Many have to search till they find it, and often it is only found after great tribulation and suffering.

Others may be said to be born knowing. As soon as they begin to think they know; and in some that instinctive knowledge is so strong that it never leaves them.

At first they cannot explain it, having neither the power nor the flow of language but it is there. I put myself in the last category. For me, Spiritualism has always been so true and real that to disbelieve it would be impossible. I believe this is the same with very many people.

## Preconceived Superstitions

Children are nearly always Spiritualists, if one takes the word "Spiritualism" to mean a knowledge of another world around them. How many parents will tell you their children talk of spirit-children who come and play with them! And how the children will insist that this is so, although everything is said to dissuade them!

Who has not heard of children speaking of the mother coming and comforting and caressing them when death has apparently taken her from them?

Unfortunately, children are not encouraged to look on this as most natural and beautiful; and as the years mount up they in their turn, as did their parents before them, give way to preconceived prejudices, preconceived ideas and superstitions, and so, in this way, gradually build up a wall between themselves and that other world around them, and finally become unconscious of it. For some it may be for the best. One does not know, one cannot say.

## Death—A College

I believe in Spiritualism, because that childish knowledge of the other world around has never left me. So-called death has never been terrible to me. To explain my belief I will compare our sojourn on this earth to a child's

sojourn in a Preparatory School.

We are here to work out our characters, to prove what we can be, what we can do. That there is a Divine Intelligence, an Infinite Power, of which we are all a part, I do not doubt, but it is a part which will never lose its individuality, having once obtained it by being born into this earth-life.

So we shall go forward. Death but takes us to College, where we take the position we have prepared for ourselves by our life and work here. And, having thrown off our physical body, we shall be free to progress, untrammelled by its limitations.

## Purpose of Communication

I now come to my belief in the possibility of spirit-communication. I do believe in it absolutely. The highest and finest communion from the other side is by impression. I refer to my simile of the Preparatory School and the College.

In a Preparatory School there are teachers and masters who have been sent from the College to train and help those studying at the School.

This is the case of those who have passed onward. Their work to a great extent, consists in impressing and helping those on the Earth Plane to work upward and onward. Even as we tend a child and watch its growth and development, so do they watch ours. The more we are able to open ourselves to these impressions and influences, the more we shall benefit and progress.

## At "Julia's Bureau"

Another manner of communication, and one which appeals more, perhaps, because it is more tangible, is by means of the impressibility and power of certain physical mediums. I have had very definite proof that this is true, and I advocate every facility being given to those who have this special gift.

If the messages received contain statements about which the receiver knows it is impossible for anyone to know save himself and the entity purporting to be speaking, and he also receives detailed accounts of circumstances which have happened in his life, of which no one knows anything but the two concerned, it must be admitted that such proof is difficult to explain away.

"Telepathy," I hear the reader murmur. What a wonderful number of perplexities that word covers!

## Sir William Barrett

At "Julia's" Bureau of telepathy test was invariably the one test that broke down. The sitter was always requested to fix his mind on some word or name having nothing whatever to do with the spirit friend with whom he wished to communicate. Out of six hundred cases the sitter never once succeeded in impressing that test-word on the sensitive.

We are, however, but beginners, and the instruments for the most are but imperfect, but that is no reason for giving up. As Sir

William Barrett puts it in his book, "Psychical Research." (\*)

"In the case of an entranced medium whose spirit is supposed to withdraw temporarily from the organism of which another spirit takes possession, the situation has some resemblance to that of a stream with its main current deflected and another stream turned into its channel. The new stream will, of course, be bounded by the old channel, and its waters tinged by the pools which lie in its bed and the deposit over which it flows.

## My Father's Work

"But when the medium is not in trance the analogy points rather to those fresh-water streams which sometimes rise in the sea. Here the separateness of the waters is generally sure to be far more transient and less complete. Only when the spring wells up with unwonted force and copiousness does it reach the surface free from the briny admixture; and, in fact, something about the manner in which the more characteristic of the communications often come does suggest a sudden uprush of this kind through an always resisting and encroaching element."

But it is the golden chain of love that the communication between the two worlds is and will be best effected. It is not until a dearly-loved one has passed on that in most cases there is any definite wish to communicate. It is then that we want something tangible, "the touch of a vanished hand," and "the sound of a voice that is still."

We can have it if we have faith. I have had it. I knew if anybody who had passed over to the other side could come back and make his presence known, my father would do so.

## How Spirits Operate

He has done so. He manifested more quickly and surely than I thought it would be possible for him to do. Not only once, but many times has he shown himself and spoken to me. He came thus to show, and to help at least a few to realize that what he sought to prove whilst here is absolutely and wonderfully true—the glorious truth that there is no death.

It may be of interest to those who read this article to know that my father tells me he is, for the time being, connected in a very

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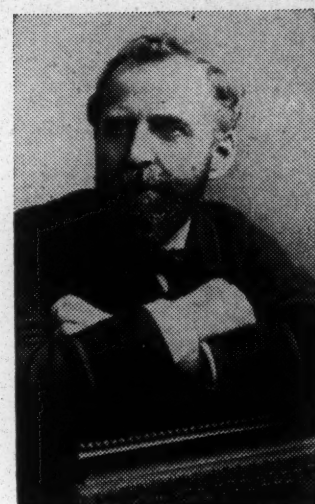
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(P-181)



Psychic Observer

William T. Stead, one of Spiritualism's greatest propagandists; he is responsible for the data used in compiling: "God's World"; "The Key To Communication"; "Blue Island" and "Voice Triumphant."

definite manner with events in the Near East, and that he is working where he now is, even as he did here, for the promotion of peace.

Now he is not seen, but, being untrammelled by a physical body, and able to be here, there and everywhere, he is working and influencing, in the manner I have explained, by impression. Writing soon after he passed over about the power of impressing, he said: "I want you to understand that my way of communicating will more and more consist in impressing, speaking through, writing through and generally influencing any person whom I find I can train to be a useful instrument."

"I am not now speaking of developed sensitives and psychics, but the ordinary man or woman who is going about his or her daily work without possibly having the slightest knowledge or interest in the psychic realm, and all unconscious of being the focus of deliberate impression from this side.

"I want, for instance, to forward some particular political movement, to unravel some coil in international politics, to help a friend. How do I do this? I do not necessarily seek out the nearest trance medium through whom to give the message. I know too well that that would be one of the least effectual means of getting my wishes carried out.

"No; I whisper in the all unconscious ear of —; I flash a thought into the brain of —; and I hasten from one point to another, from one person to another, sending a mental order as once I sent a letter; only the letter was known to be mine, whereas the order is generally felt by the recipient to be merely his or her own thought. But it gets round somehow, and so my work gets on."

## Prepare for Greater Life

Whether he has succeeded in getting these messages through correctly I do not know. As I have already explained, the transmission of messages through a medium is extremely difficult. He is able to see now the definite result achieved by prayer and thought on this plane, and has asked for prayers and thoughts for peace, as, he says, force liberated in the direction of peace will be used in a very definite way.

Now I come to my last point, and this I should like to emphasize very particularly. People often say to me: "You believe that it is

possible for those who have passed on to communicate. You say they have a clearer outlook and can see further. Why do they not tell you what to do to succeed, and generally direct your life for you?"

Again I revert to my simile. Would we have those who come from the College to teach in the Preparatory School, and whom we know have a clearer vision and know more about every subject than the children they are teaching—would we wish them to do our children's tasks for them?

What would be the use, we should say, of sending the children to school if this were done? We are here on this earth—the Preparatory School—to prepare for the Greater Life—the College—to come; to work out our own individuality, our own spiritual growth, and this will only be done by the realization more and more of the Divine Power within.

Spiritualism gives to all who believe in it the proof that they are, if only they will realize it, in touch with those they have lost. It dries mourners' tears and it tells of life to come. It opens up a great vista of promise and progress. These are my reasons for believing in Spiritualism.

Read W. T. Stead's

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# PSYCHIC AND COSMIC LAWS

(Continued from Page 3, Col. 5)

brations for more than a few seconds or minutes.

Another circumstance which curtails the full employment of the otherwise available power for materialization is the tying or securing the medium in the cabinet. This often cramps the body and puts a measure of restraint upon the full and free circulation of the blood and vital forces of the medium.

It also affects the mental condition of the sensitive who regards himself as in some sense suspect, and he cannot give up his bodily forces with that thorough confidence and abandon which is so ardently desired by his spirit guides.

## Do You Qualify?

It is often urged by members of a circle for materialization, as a justification for securing the medium that is on account of the views of the outside world. This is a retrogressive attitude of mind. If the materialization of superterrestrial beings be a fact, it is so by virtue of the application of a science of marvellous delicacy, combination and skill, and to call for the outsider or skeptic to pronounce judgment upon it is equivalent to the selection of a crossing sweeper as the principal judge for the awards at the Royal Academy.

Does the leading scientific worker in mundane affairs call for the opinion of the crowd on his latest experiments? Will the composer, in doubt concerning any law in harmonies, ask for the dictum of the man in the street? Shall the electrician submit his most daring ideas on electricity to the decision of an undisciplined mob? Did Columbus consult with his crew as to the direction that his ship should sail?

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# PSYCHOLOGY Confirms SPIRITUALISM

*You cannot alter facts but  
you can alter your way  
of looking at them.*

By RATHMELL WILSON

Occultism may, I think, be well defined as the religion behind all religions.

In the Lodges of the Theosophical Society up and down the country, may often be found a framed saying of its late leader, Doctor Annie Besant:—*Theosophy does not ask you to leave your religion but to Live it.*

The word *Occultism* might well be substituted for the word *Theosophy* I think, in order to give this wise utterance a wider meaning.

The one definite belief required of all who join the Theosophical Society's outer ring is belief in the *Universal brotherhood of Humanity without distinction of race, creed, sex, caste, or color* to form a nucleus of which is its first object.

"The Universal Brotherhood of Humanity!"—a great, but surely not an impossible, ideal if World progress and lasting Peace are ever to become realities and not idle dreams.

## A Sound Foundation

It implies many things—mutual charity and clarity of outlook, mutual toleration and respect, above all, a mutual desire to be of service.

The necessity of service has been impressed upon their pupils by Occult teachers of every school of thought from the earliest times up to today. It must ever be the sound foundation of all genuine Occult teaching, for it is an Occult law that, without service, all Occult wisdom is valueless.

One can never give oneself a good time; happiness is to be

found only in making others happy; not only curses but also blessings come home to roost.

All this one finds confirmed in the *Individual Psychology* of Alfred Adler, an Austrian who became a Protestant and who brought to the grim psycho-analysis of Freud the much-needed Light of Idealism.

## Cast Thy Bread Upon the Waters!

Always he described the practice of his teaching as an art—the art of living. In the memorial address, his great friend and co-worker, Doctor Lydia Sicher, said of him: "Those who were not acquainted with him may see what he was in the *leit-motif* of his life—the answer he gave to the question, 'What is the meaning of existence to the Individual?' It was 'To help, encourage and gladden'."

He considered work, love-life and social contact to be the three tasks of Life to which man must be properly adjusted in order to be truly healthy in mind and body. Unselfish striving for the common good. "The Law of social Interest"—he considered to be the goal of all religions and the secret of mental balance.

## The Idea of God

He refused to attach himself to any political party. His ideals, he declared always, were spiritual ideals to be obtained by spiritual means only.

The gulf between Science and Occult Science becomes narrower and narrower with the years. Occult Science includes truths as yet unrecognized by Science. As more and more of them become recognized, the two may slowly (the Occultist is never in a hurry!) become united.

"The idea of God," Adler once declared, "is the most enlightened thought that has yet occurred to mankind" and his God was undoubtedly, the God of the Occultist—great Power behind all, not the Old Man upstairs with a long beard and a short temper!

He was no Heredity-Pessimist. He believed that, by changing our opinion of ourselves, we can change ourselves. "You cannot alter facts" he once said to a patient, "but you can alter your way



Psychic Observer

Rev. Corrinne L. Pleasant, pastor of The Universal Spiritualist Church (the only Spiritualist Church "by the side of the road") Route No. 40, one mile west of Vandalia, Ohio.

According to Rev. Pleasant, her church, chartered under The National Spiritualist Association, was ten years old in February and has one of the largest memberships in Ohio, attracting people from many of the outlying towns and villages.

Rev. Pleasant has established several missions in the vicinity of the Mother Church. Recently, the Universal Mission, 1833 Wayne Ave., Middletown, Ohio, was granted an N.S.A. Charter by Laura Holloway President of The Ohio State Spiritualist Association.

of looking at them. I have found that there is always a less bitter way if you look hard enough."

I remember vividly how, one May evening in 1937, I was on my way, with a psychologist friend who had promised me an introduction, to hear him lecture at Conway Hall, when suddenly he saw his death announced on a poster. He died very suddenly, in Aberdeen, aged 67.

The Hall was crowded with well known people, including many Occultists, eager to hear the man whose books had won him a big reputation.

All felt, I think, that in him we had lost not merely a great man but also a great friend.

He was, above all else, a true friend.

I remember the Editor of an American occult paper saying to me: "He was probably more one of us than he ever knew."

That is what I have tried to prove in this little article, this humble tribute.

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